

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

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THE MORMONS IN THE WEST.

IN accordance with the public call, a meeting was held lately in the Chapel of the University, New York, for the purpose of listening to an appeal on behalf of the distressed Mormons, now scattered in the Far West; and the statements made were of a character to awaken the deepest sympathy in this community for the miseries that have accumulated upon that sect.

The Hon. William V. Brady, Mayor of the city, presided; assisted by the Hon. Theodore Frelinghuysen, and Rev Dr. Whitehouse, Vice-Presidents, and Rev. Rufus Griswold, Secretary. Mayor Brady, in taking the chair, made a few remarks in explanation of the object of it, and introduced—

Col. T. L. Kane of Philadelphia, who stated that on his return, recently, from the Far West, he had been brought in contact with the Mormons, scattered over that country, and during an intimate intercourse with them, had opportunities of observing their distresses, and of ascertaining their character. They were a simple, kind-hearted and well meaning people, and were borne down by afflictions and deprivations; for a more explicit explanation of which he referred to two Mormons then present, Messrs. Ezra Benson and Jesse Little, who had shared in the general suffering, and to the accuracy of whose statements he was willing to pledge his own word and responsibility. He had everywhere found the Mormons pining from want and disease; and their sufferings were of a nature to justify the strongest appeal to the philanthropic.

The Hon. Benjamin F. Butler in furtherance of the object of the meeting offered and read the following resolutions:—

Whereas: We have been credibly informed that several thousands of our fellow-citizens, commonly known as Mormons, are now wandering on the prairies of the Far West in a state of extreme destitution and suffering, resulting in the untimely death of hundreds of their numbers, and threatening the destitution of the residue by hardships and famine:

Therefore Resolved, That in view of human misery and destitution which we have the ability to mitigate, we know no difference of creed or sect, and consider only our duty, as men and Christians, to feed the hungry and comfort the afflicted, whoever and wherever they may be.

Resolved, That after the generous and compassionate spirit evinced by our people in reference to the sufferings of Greece and Ireland, it would not become them to suffer thousands of their own countrymen to perish for want of seed to plant, implements of husbandry; and medicines for the sick, and food to sustain them, until their labor could be made sufficiently productive for their support, when a moderate benefaction would place the sufferers beyond the reach of want and wretchedness.

Resolved, That upon statements made by Col. T. L. Kane, of Philadelphia, we commend to the favourable consideration of our fellow citizens, the application about to be made to them by Messrs Benson, Appleby, Little and Snow, the committee now in this city, for donations to relieve emigrant Mormons in their present necessities.

The resolutions were unanimously adopted, and, after some conversation between gentlemen present, and Col. Kane, the meeting adjourned.—*New York Paper*.

LETTER FROM PRESIDENT BRIGHAM YOUNG TO ORSON SPENCER.

Winter Quarters, 23rd January, 1848.

Dear Brother,—Yours of the 1st of November, 1847, came to hand on the 11th instant. I was much pleased to hear of the prosperity of the work in the British Islands—of your good health and your desires to labour in the vineyard. Brother Heber and myself called upon your family—read your letter—found them all well and in lively spirits; the house and the children were clean and neat, and they presented a comparatively comfortable aspect. The difficulty of getting grinding this winter has in a great measure prevented us from being as comfortable as we otherwise might be, but another grist mill starts to-morrow, which will be the fourth run of stones in the city. I asked your children how they would like me to send you word to stay another year, as I thought it was best to do so, and take them and Brother Bullock's family over the mountains in the spring. Ellen replied, "If I thought it was best, they would like it so, for they wanted to do the best," and they all said Amen to it. I told Ellen to buy a good milch cow, and I would pay for it, and reminded her of my saying last winter, that if she lacked anything she was to let me know. It is thought advisable for you to stay another year, and I will take your family on in the spring.

We anticipate sending Brother Orson Pratt and several other Elders to England, who will leave here when we leave for the mountains, and of sending Brother Woodruff to Nova Scotia, Canadas, &c., at the same time. Brother George A. Smith is having some log cabins built on the other side of the river, and intends in a few days to remove over there, and stay for a year or two amongst the brethren, as those who do not go onward must vacate this place and go over to the Pottawatamie purchase. Orson Hyde will stay there also, and with Brother George will take care of the branches and push the Saints westward.

In December last we appointed a day to hold a conference on the other side of the river, in a large double block house, occupied by one of the brethren, where the Saints congregated in such large numbers that we found it impracticable to continue our conference, the house being so crowded and many shouting at the windows to get in, so that we adjourned for three weeks to build a house capable of holding the Saints. Accordingly, on the 24th, we convened again at the "Log Tabernacle," which they erected in a short time, during the severest weather we have had this winter. It is a well-constructed, capacious log house, 60 by 40 feet inside, and will seat 1000 persons, with a recess or stand 20 by 10 feet for the priesthood and a clerk's bench: it is certainly an ornament to this new country, and shows a little of Mormonism. I told them at the conference that the brethren had built, fenced, and made as many improvements in the short time they had been there (about a year) as they would in Missouri in about ten years; and it is a fact, and they have raised a crop equal to any we used to raise in Illinois.

At this conference we suggested to the brethren the propriety of organizing the church with a first presidency and a patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the Quorum of the Twelve, who now feel at liberty to go abroad and herald the truth to the ends of the earth, and build up the kingdom in all the world. Accordingly Brigham Young was nominated to be the first president of the church, and he nominated Heber C. Kimball and Willard Richards

to be his two counsellors, which nominations were seconded and carried without a dissentient voice. Father John Smith was then nominated to be patriarch of the whole church, in the same capacity as Father Joseph Smith was, and also Brother Hyrum—seconded and carried unanimously. The Spirit of the Lord at this time rested upon the congregation in a powerful manner, insomuch that the Saints' hearts were filled with joy unspeakable; every power of their mind and nerve of their body was awakened and absorbed; a dead stillness reigned in the congregation while the President spoke. He said:—"This is one of the happiest days of my life; it's according as Heber prophesied yesterday, our teachings to-day have been good. I never heard better. Is not the bliss of heaven and the breezes of Zion wafted here? Who feels hatred, malice, or evil? If you come to the door with a bad spirit, it would not come in with you; no, it could not mingle here: but when you enter, your feelings become as calm and gentle as the zephyrs of paradise; and I feel glory, Hallelujah. Nothing more has been done to-day than what I knew would be done when Joseph died. We have been driven from Nauvoo here, but the hand of the Lord is in it,—visible as the sun shining this morning; it is visible to my natural eyes; it's all right: and I expect when we see the result of all we pass through in this probationary state, we will discover the hand of the Lord in it all, and shout Amen—it's all right! We shall make the upper courts ring; we have something to do before then. I don't calculate to go beyond the bounds of time and space where we will have no opposition,—no devils to contend with; and I have no fault to find with the providences of the Lord, nor much fault to find with the people; and if the devils keep out of my path I will not quarrel with them. As the Lord's will is my will all the time, as he dictates so I will perform. If he don't guide the ship, we'll go down in the whirlpool. Joseph told the Twelve, the year before he died, "there is not one key or power to be bestowed on this church to lead the people into the celestial gate but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you."

The instrumental band was then called upon to perform, when its heavenly vibrations fell on the tender nerve of the ear, accompanied by the Spirit of God, and the Saints shouted, "Hosanna, Hosanna, Hosanna to God and the Lamb. Amen, Amen, and Amen:" led by Brother George A. Smith. The conference lasted four days. We had indeed an excellent time, and on the 16th January attended another meeting, convened by the seventies, which they called a Jubilee; but I told them it could not be considered a Jubilee spoken of in the Revelations, for all bands were not broken, and I called it Jubilo,—when the Saints assembled and spent the Sabbath in preaching and exhortation; and on Monday, Tuesday, Wednesday, and Thursday, had preaching and teaching concerning the organization of companies for travelling westward,—music, and other recreations. We had a blessed meeting—all hearts were comforted and lifted up above our trials and persecutions, and went home rejoicing in the benefits and privileges of the liberty of the gospel of Jesus Christ; and I pray they may thereby be stimulated to pursue the path of righteousness, and fill up the remainder of their days in promoting the kingdom of peace and happiness on the earth.

We learn from Mr. Glenday, who has been to Oregon city, Willamette valley, this year from Missouri, and who came into Camp on the 14th current, having seen some of our brethren at Fort Hall on the 15th Nov. last, that had been there buying meat and flour, and also saw three brethren working at Fort Bridger, (115 miles from the valley,) at which places he learnt that the Mormons, in the valley, had got between 200 and 300 acres fall wheat sown, and that there was a company going to San Francisco Bay for seed wheat to sow in the spring, and there was plenty of provisions in the valley.

The brethren in this region of country have been much more healthy this summer and fall than ever in Nauvoo, and this has been a great blessing, as you know disease and sickness have been a heavy tax on the Saints. The weather this winter has been very mild indeed; these two weeks past have been like the opening spring, which favours us greatly, especially those who have to leave their farms and improvements here, recross the Missouri, and begin anew on the Pottawatamie lands.

The brethren are busy fixing up their wagons, and making preparations for their journey, and having a plenty of corn and fodder, their teams are doing well.

The Omahas have been peaceable this winter, and have not killed any cattle, and our circumstances, in comparison with last winter, are very prosperous and good.

Your brother in the Lord,

BRIGHAM YOUNG.

P.S.—If we do not send you the name of our New Orleans agent, we will send the man duly authorized, who will produce his papers from us, that the Saints may know he is there by our counsel; but we now think of sending Lucius N. Scovil. The following are a list of brethren expected to go to England, and probably some more:—O. Pratt, Geter Clinton, James W. Cummings, Harrison Burgess, Levi Richards, Eli B. Kelsey, and Hyrum H. Blackwell.

LETTER FROM THOMAS BULLOCK.

Camp of Israel, Winter Quarters, Council Bluffs, Jan. 4, 1848.

Dear Brother,—A few weeks since I wrote a long letter to Franklin D. Richards, which I expect you will see—so consider that as part of my letter to you. Since then I sent you a letter from your daughter, which I received at Big Sandy River, with a line endorsed on the outside; since then I have ordered a copy of our General Epistle to all the Saints, to be sent to you at Mrs. Wassell's, Bramley-lane, Brierley-hill, Staffordshire; and now I write another communication to my old friend, if he will try and find time to read it, and write me in return.

In my letter to Franklin I made a faint description of the persecution at Nauvoo,—the burnings, drivings, beatings, &c.; the visitation of quails, our progress to winter quarters, &c., &c.; I now take up my line of march for the mountains. Accordingly I started from winter quarters with eight of the Council of the Twelve, in a company of one hundred and forty-three pioneers, to search out a spot where the Saints might rest from persecution,—where we could build houses and inhabit them,—plant fruit trees, and eat the fruit thereof; and where none could molest us, or make us afraid. We made a rendezvous on the Elk Horn, until all were ready, when we took up our line of march on the north side of the beautiful Platte. We crossed several small streams before arriving at the Loup Fork, which is the most dangerous stream on our entire route, being full of quicksand. Having beat a road through it, we hauled our wagons through, the brethren being up to their waist in water—all very wet and uncomfortable; but by the blessing of the Lord, we got all through in safety; then went over a dividing ridge, to the head of Grand Island, where we first came in sight of buffalo, on 30th April—a day long to be remembered, for having seen the first buffalo hunt. Several of the brethren mounted their horses, went several miles in pursuit of a band of sixty-five, and then gave chase in splendid style along the mountain side, in full view of our camp. The way they raised a dust was a caution to fox hunters—they were soon enveloped in a cloud; now and then a straggler was singled out and became a victim, and the sport was not ended until they had killed and secured eleven bulls, cows, and calves. When they were brought into camp, we presented a very lively butcher's market—every one being busy to dry and preserve his portion of meat. On the 4th May we travelled five wagons a-breast, on account of an alarm of a large war party of Indians having been seen by our scouting party, a few miles a-head of us. As quick as we got on the prairie, the president called out, "Attention, the camp of Israel,—first company, forward," &c., &c., until all were under motion, which presented a most lively appearance. We had a cannon, which we fired, to alarm the Indians—they kept out of our way; we went on our way in peace, and soon came to the prairie, in full blaze a-head. This put an end to our travelling for the time; prayer and supplication was made to God. The next morning the wind changed—a shower fell at four a.m., and we passed through the fiery furnace before breakfast; and on the west side of the fire saw several thousands

of buffalo, besides many antelope, elk, and wolves. In a few mornings after, several of the brethren were rejoicing greatly at being on the north side of the river, for we saw several miles of buffalo in full move—the prairie was literally a dense black mass of moving animals; that day I saw something like one or two hundred thousand buffalo. On turning a bend round a hill, they were as thick as on the south side; our camp had to stop two or three times while the droves went round us; as quick as they had passed round our camp, many would stop and look at us, as if amazed at such a sight. We caught several calves alive; remember, catching a buffalo calf and a domesticated calf are two different things—a swift horse is sometimes puzzled to catch up with him; they are as swift as horses, and although the old animals are the ugliest racers of any brutes, they get over the ground very fast, and an inexperienced rider is soon left to admire their beauty “in the distance;” even if he should get within shooting distance, if he is not cautious he will kiss mother earth.

We arrived at Fort John (Laramie) on 1st June, and then commenced our journey over hills and mountains. No person can help noticing the sudden transition from level and sandy roads to the mountain roads, and thence all the way we can get timber for firewood, on the hills chiefly pine timber, by the rivers chiefly cotton wood trees; here also commences a five-hundred mile journey through eternal sage plains, from six inches to ten feet high; where the sage is, you must not expect to see any grass,—but if you should happen to sit down on a bush, be thankful if you are not bitten with “sage ticks;” they are something like the ticks on cows, and very plaguy.

About four miles east of Independence Rock, is a small saleratus lake, on the left of the road, where I would advise you to gather one or two hundred pounds’ weight for your family use; this stuff is what you will rise your bread with, and the soda in the same lake is excellent to wash with. Remember this.

The rocks now are very bold, like the roaches, only higher; the roads very sandy; the sage bushes more plentiful,—yet you will be rejoicing that every day brings you nearer home. You will not know when you are in the South Pass, until all of a sudden you find the water running in an opposite direction—that is, towards the west; from this point you will have several heavy days’ drive without seeing water,—that is to say, heavy drives between the camping grounds after passing Fort Bridger (a delightful camping place); you can camp almost where you have a mind to,—the grass will sustain your animals any time in the year; when the muskeet grass is dry, it answers for corn, hay, and grass at a time. Between Fort Bridger and the valley, the mountains are very high; the road winds through the valleys, some of which are very narrow—not more than ten yards wide, while the rocks overhang the road; the dividing ridge that we have to go over is about 7300 feet above the level of the sea; on this ridge you will see “the twin peaks” covered with eternal snow; those peaks run into the valley, and when you see them, you will sing out, “I shall soon be at home now.” There is no fear of your travelling far out of your way, for you are hemmed in by mountains on each side. After crossing a small creek twenty-one times in about five miles, and between mountains near a mile high, on making a sudden bend in the road, you come in full view of the great Salt Lake, and a valley about thirty miles by twenty; although there is very little timber to be seen, you will be sure to say, “Thank God I am at home at last.” On this spot that I am now talking to you about, the pioneers arrived on Thursday, the 23d July last, at five p.m.; the next morning removed to the spot where the city will be built; at noon consecrated and dedicated the place to the Lord; the same afternoon four ploughs were tearing up the ground; next day the brethren had planted five acres with potatoes, and irrigated all the land at night. Sunday was a day of rest—a day of rejoicing before the Lord; His spirit was poured out, and peace dwelt in the “valley of the mountains.” The first Sabbath in the valley where a city is to be built unto the Lord, by a holy people, will long be remembered by that little band of pioneers who cried “Hosanna to the Lamb of God.”

During the short space between 23d July and 26th August, we ploughed and planted about eighty-four acres with corn, potatoes, beans, buck wheat, turnips, and a variety of garden sauce. We irrigated all the land; surveyed and laid out

a city, with streets running east and west, north and south, in blocks of ten acres, divided into eight lots of one and a quarter acre each; the streets will be eight rods wide, having two side walks of twenty feet each, to be ornamented with shade trees; all the houses are to be built twenty feet in the rear of their fence, with flower gardens in the front; one block is reserved for a temple, and three for public grounds, promenades—having fountains of the purest water running through each square, and ornamented with every thing delightful. One thing wonderful for all you Englishmen to know, is, you have no land to buy nor sell; no lawyers wanting to make out titles, conveyances, stamps, or parchment. We have found a place where the land is acknowledged to belong unto the Lord, and the Saints being his people, are entitled to as much as they can plant, take care of, and will sustain their families with food. My inheritance is on the second block, south of the temple, so when you come you will know where to find me; and believe me, William, I shall be glad to see you, with all your family.

We also built twenty-seven log houses; laid off a ten acre block for a fort, where about one hundred and sixty families can winter in, until they build on their own inheritances. We also manufactured one hundred and twenty-five bushels of salt; four barrels of salt water will make one barrel of most beautiful salt. The water is so strong that I can walk in it without touching the bottom; I can float on it, yet in fresh water I cannot swim a yard. It is a most delightful place to bathe, as is also the warm bath about a mile and a half north of the city; every person who was sick, that bathed in it, recovered; my fingers rooted out the stones, and a couple of brethren afterwards assisted me with spades to dig out a place, about sixteen feet square, to bathe in,—seven or eight persons often bathe in it at a time; those who once bathe there want to go again; the water is 109 degrees Fahrenheit, strong sulphur and salt taste. About two miles further north is a hot spring 126 degrees; the water rushes out of a large rock, and I could not hold my fingers in it while I could count eleven; this spring is as large and as deep as Seines's well, near Leek. There are altogether more than fifty springs in about three miles, many of which will be large enough to turn mills. These springs, like the Pool of Siloam, heal all who bathe, no matter what their complaints. The air is very salubrious, and with these warm springs, I can truly say we have found a healthy country. This will prove the greatest blessing to those poor Saints who are weak, sickly, and afflicted. O what a blessing to the rheumatic; cramp, sprains, bruises, itch, every skin disease, and almost every complaint will here be healed. One child was drowned—one old woman died, between 23d July and 22d October. In the month of October there were about three thousand souls in the valley! Cry it aloud; come, ye poor afflicted people, come and live; come and worship the Lord God of Israel, and let your years be many on the earth.

Brother William, if you do not come the next spring, to go over the mountains, I want you to send me, by the first company, some choice fruit and flower seeds, and vegetables, to carry to the valley—I expect to start by 1st May. I will let you have some of the same, and other kinds, for it. President Brigham Young was very much pleased with the way I packed my seeds; he said he never saw any person take more care of seeds than I had done; so I guess you will not be afraid to trust some of your choice seeds to my care;—send apple, pear, bilberry, gooseberry, strawberry, raspberry, laburnum, lilac, snow-ball, thyme, choice roses, lilacs, hollyhicks, daisies, and all kinds of beautiful seeds; also plum, cherry, apricot, and choice fruit stones. You can send what you can get, so as to be here by the middle of April, and bring all you can when you come.

On our return as far back as "Little Sandy," a young lady inquired for the clerk of the camp; as soon as I went to see her, who should I see but your daughter Ann, who has made good use of her time, in going straight from England to the great Salt Lake city; she was very well—rejoiced to see me—gave me a letter to you, which I have sent—and also obtained a promise from me that I would write to you; I have now fulfilled my promise, and hope your patience is not tired by reading this long epistle; if you are tired, send me word, and I will not write another such a long one.

Write me a long letter by return of "Royal Boston Mail," and a parcel by the first company of Saints.

My dear wife and family join me in kind love to you, your wife and family, to Mrs. Wassell, and the Saints at Brierley-hill, and believe me to remain

Your very affectionate brother,

In the gospel of Jesus Christ,

THOMAS BULLOCK.

The Latter-day Saints' Millennial Star.

APRIL 15, 1848.

WE are happy to learn that the Church is again organised with a "First Presidency," with a fair prospect that all the Quorums of the Church will be replete according to their original design. It is very desirable that the immense labour now devolving upon the Church, should be sustained by an adequate number of officers. The creation of a new stake of Zion in the mountains—the erection of a large city, and also of a temple, surpassing in magnitude and beauty of architecture any that has been previously made of late—a preparation to direct the industrial efforts of the tens of thousands that shall gather together from the nations of the earth, by constructing manufactories for the supply of all things that are needful for the use and comfort, preservation and safety of mankind, and the superintendence of the vast field of missionary labour spread over every continent and the islands of the sea, will require the most diligent application of the full Quorum of the First Presidency. It is expected that they will retire to head quarters, where the wisdom and experience which they have been accumulating for many years, will be taxed to the utmost in managing the vast interests of the Church militant on earth.

We are happy to learn that many of the Twelve can be spared to go forth to the nations of the earth, preaching the everlasting gospel. The way seems to be preparing among many nations for the reception of the gospel. The massy bars of intolerance and bigotry are being broken. The venerable age of creeds is no longer a certain index that the people will cherish them. The nations have endured their erroneous creeds so long, that they have fairly and fully proved them palpably false and insupportably prejudicial to the happiness and peace of the human family. They are beginning to rise up and make a violent effort to burst asunder their shackles, and resuscitate long extinguished rights. The effort of the industrial classes to overthrow the sway of iron despotism, seems to be almost simultaneous throughout every nation of Europe. The very news of insurrection serves like fire to a fresh powder plot, when it is communicated from one kingdom to another. Every nation becomes at once like a boiling chaldron. Kings and emperors are suddenly aroused from the self-complacent security of long established despotism, and compelled to make the most humiliating overtures to the imperious and indignant populace, or flee in disguise and precipitancy from their palaces and thrones. Scarcely is there a single government in all Europe that is not at this moment filled with deep alarm concerning its existence. No one nation has much time to hear of national insurrection and revolution abroad, before the blast of violence and popular outrage bursts forth from their own domestic borders.

The history of the last few weeks on the continent of Europe is replete with a combination of very great events. So many kings and potentates disrobed of powers, and thrown into the most sudden and unexpected consternation! The whole political aspect of numerous and powerful governments changed as it were

in a day! A large and warlike army of 80,000 soldiers in the capital of France, furnished with cannon and all the implements of destruction, suddenly converted from their allegiance to the sovereign to the exercise of the most friendly sympathy with the people, and led to take sides with the oppressed against the oppressor! This spirit of sympathy for the labouring people, spreading among so many nations with electric speed, is surely ominous that the hand of the Mighty God of Jacob is at work in turning and over-turning, until He, whose right it is to reign, shall come and reign on the earth.

A very striking feature in the signs of the times is, that the people very generally demand the liberty of the press, and, secondly, the right of universal suffrage. These are the two mightiest engines of democracy. When men of twenty-one years of age, whether rich or poor, noble or ignoble, are allowed to vote in their own rulers, and speak and publish freely their own opinions on all subjects, as in the United States, a very great change in all monarchical governments must necessarily ensue. These two principles of democracy seem to be spreading and gaining favour throughout Europe at this time. The result is feared and dreaded by the aristocracy of every nation. England bids as fair for peace as any nation in Europe. If, however, she would employ a handsome portion of those means expended upon the army and navy, and in paying the extravagant salaries and stipends of distinguished individuals, by encouraging the labouring classes, she would take a more effectual method to strengthen the nation against foreign invasion and domestic violence, than by multiplying military and naval armaments. The labouring classes are indispensable to the prosperity and very existence of any nation. Their wants are comparatively few: what would support one man rolling in splendour and faring sumptuously, would comfort and cheer the hearts of scores, and even hundreds of industrious citizens who are now ready to despair of the means of subsistence. If the wealthy capitalists would for a short period forego their over-grown incomes, and appropriate it to the labouring poor, in the way of honest industry, they would find an income of loyalty and self-support that would secure their estates and titles with far more abiding perpetuity than the covetous, aristocratic course which many are pursuing. Says Moses, "Oh, that they were wise, that they understood this, and would consider their latter end."

In the midst of all the dire commotions abroad at this time, something seems to whisper that wisdom will be given to her Majesty's government to devise liberal things for the poor, whereby they may stand, at least for a season; and business gain a fresh impulse, and the righteous poor be thereby qualified to effect their deliverance.

Although the Saints in the British islands feel deeply the effect of the bad state of trades, and a general stagnation of business, yet the violent commotions which contribute to this state of things are preparing the way for the gospel to be preached to other nations, from whence thousands must be gathered into the great fold of Zion. These commotions must precede the introduction of the gospel to many nations. Therefore we will rejoice in those things which make many sorry. Now is the time when the fallow ground is broken up to cast in the precious gospel. The stumbling blocks of despotism, and bigotry, and aristocratic monopoly, that so frequently deter the poor from obeying the gospel, will be moved out of the way, and a highway cast up for the ransomed to walk in.

As some Saints, in different places, have proposed some plans of pecuniary arrangement, in order to facilitate emigration next autumn or winter, we would suggest the propriety that no moneys be expended or loaned in favour of any systemlike

the joint-stock plan. Indeed, those having money had better keep it for the present than pledge it to any person or persons for emigration, until some plan of emigration, coming from the first presidency in Zion, can be submitted to the conferences, which will doubtless be before many months. Several elders from the land of Zion have been appointed to missions on the British islands, in order to supply the places of those who have emigrated, and such as may emigrate in the next fall or winter. The names of six elders have been given in, whose arrival may be looked for in company with Elder Orson Pratt.

The accessions to the Church by baptism continue to increase in many conferences, beyond any former period. And the season is now favourable to out-door preaching, and we are confidently looking for a precious harvest of souls to be gathered into the kingdom during the approaching warm season. With many, probably, this may be the last season they will enjoy the privilege of preaching in England. Our prayer is, that their last days here may be their best and most useful period.

We are receiving many urgent orders for Hymn Books, but shall not venture upon a re-publication of hymns till a greater portion of the accounts due the office are collected in. Some agents are so deeply in debt to us now, that we are afraid they will peril their standing in the kingdom of God, sooner than pay £20 or £30, which they have used for private purposes, instead of transmitting the same where it is due, like honest men. He that is unfaithful over that which is least, how shall he be trusted with greater riches? If you want to entice a man to apostatize and betray innocent blood, let him carry the "bag," like Judas Iscariot.

We hope the Saints will not emigrate unnecessarily before the next fall or winter companies go out. The fall emigration must necessarily be detained this side the mountains till spring, when the winter and fall emigration may go forward together. No person at this early period will be appointed to lead a company. An individual, from near Stourbridge, came to Liverpool in order to emigrate to Orleans with his family. Before he came to any of our brethren he fell in company with a "man-catcher," who, with fair speeches, enticed him to walk with him, and then to drink a little beer with him, and yet a little more; when, to use the emigrant's own expression, he "fell down fast asleep." His flattering companion then took nearly seven sovereigns from him, and left him destitute. After that, it occurred to his mind that he would come to the office for counsel. Other cases not quite so flagrant have occurred.

CONFERENCE MINUTES.

MERTHYR.

The above conference was held on the 26th and 27th December, 1847, Elder Dan Jones presiding. After some preliminaries by the president, the following representations followed:—Total number of officers in Wales—Elders, 64; Priests, 132; Teachers, 71; Deacons, 25; increase in the last year, 954—nearly double! Total numbers, 1933. The different presiding officers represented their branches as being in good standing, love, and union, without hardly an exception, and that they have brighter prospects for the future than hitherto.

Several were called to the different offices of the priesthood, and four new branches were organised in the Glamorganshire conference. Many interesting instances were recited of the powerful and miraculous gifts of God through his Holy Spirit to his people in Wales.

After the business was concluded, President Spencer addressed the audience, who crowded the most capacious hall in these regions to excess, and many had to go away for want of room to come in.

In the successive meetings we received much interesting and valuable instructions from President Spencer, which gladdened the hearts of the Saints who understood them, and will doubtless leave a salutary influence for the time to come. Several of the Elders delivered interesting discourses on many topics, and it was evident that the spirit of the work rested abundantly on all.

On Monday the receipts of the moneys towards the £100 "Keepsake" for the Saints in the wilderness were read, which showed that £22 were deficient to make it up. Upon this announcement, the sovereigns came in, being pitched over people's heads from all directions, which, together with the half crowns, shillings, and pence, and by Brother Jenkins putting on the cap-sheaf with a £10 note, more than the £100 were made up in about ten minutes. Well worthy the examples of the sons of noble sires to free their nation from debt.

In regard to the Press department in Wales, alone I have continued the *Welsh Star* monthly, and increased its circulation to about 1200. I have published in the past year ten other pamphlets besides, containing in all about 850,000 pages 12mo., many of which win their way into every circle of society, and make Mormons from every grade—the priests, protestant and catholic, not excepted. In a word, never were the affairs of the kingdom of God more prosperous, nor the prospects more flattering than they are at present. May heaven vouchsafe its influence to still progress this great work among my kin is the constant prayer of your fellow-labourer
DAN JONES.

LETTERS TO THE EDITOR.

Sheffield, March 28, 1848.

Dear Brother Spencer,—Having a few moments of time, I pen these few lines to let you know how we are getting along in this conference. I have been here about 9 months, and am happy to say that the Lord has blessed my labours, for which I feel truly thankful to my Heavenly Father for all his blessings bestowed upon us in our labours. When I came here, the conference numbered 610 members; we now number about 930; an increase of 311 baptized since I came here. Our conference was held on the 26th ult. 145 had been baptized during the last three months; the prospects are cheering for the coming season; the branches were represented in good standing. Life and animation characterises the elders and officers throughout; but greatly disappointed in not having your company on Sunday last. We got the town placarded announcing our meetings, and likewise the expectation of Elder Orson Spencer; the result was our hall was filled with attentive hearers to the reports from various parts. Elder Bradshaw, from Bradford Conference, was present and addressed the congregation in the evening. The Spirit of the Lord was with us through the day, and not a dissenting voice, and all united to do their best to help forward the great cause of truth for the salvation of the sons of men, and may this great work roll forth in majesty and power in all parts of the vineyard, that the honest in heart may be gathered in one, and be prepared for the day of our Master's coming, is our united prayer. Amen.

I remain your brother and fellow-labourer in the gospel of peace,

CRANDELL DUNN.

Merthyr, March 30, 1848.

Dear President Spencer,—This is the first time for me to be able to write this much since my last to you, with the exception of translating the welcome Epistle for my *Welsh Star*, which was done by the bedside, and is in the press now. I have been much afflicted with some disease like the pleurisy, but, through the kindness of our Father and the prayers of the Saints, I am now able to walk out a little. Since you were here, I have written and published three pamphlets of 52 pages each, and some smaller ones, besides my publication, to which cause I attribute principally my illness, and which hints to me that I have published about enough for the present.

The gospel never progressed so rapidly here as it has of late: every week in this branch, for some time, averages about 10 baptisms, nearly 100 here alone have been baptized since

the time you were here, which makes this *mother branch of Britain* about 700 members; and over 800 in Wales, to my knowledge, since then have been baptised, with a brighter prospect continuing every where. The harvest is ripe, but the labourers are few indeed. I know that such news will cheer your soul, because I know you love to save souls—so do I.

The *Epistle* cheered my worn-out spirit, and I long to return to live once more among a happy, a devoted, although persecuted people,—a place wherein dwelleth righteousness and peace. The deplorable state of all trades here darkens the prospects of the Welsh Saints to move Zionward soon; thousands are out of employment in different places here, and have been for months, and many of them Saints. In Dowlais about 80,000 dread a flat stoppage daily, which becomes more apparent with the times. I could tell you much of persecutions withal, such as mobbings, being turned out of their work because of their religion; turned out of not only *synagogues*, but out of their houses! Yes, scores of Welsh Saints of late. But I forbear; the day of deliverance has dawned upon us, and God speed the “Sun of Righteousness” on the meridian is my unceasing prayer.

Among all our conferences, branches, and even to a family, all is peace and union among the Saints withal; I love to tell you this,—I love to boast of this, and to keep it so.

Your excellent “Letters to Crowell” are nearly all in circulation, and doing an unspeakable good among our nobility, and those who read English. Please to send me, per next parcel of STARS, 12 volumes of “Letters,” cheapest binding; 12 Doctrine and Covenants, &c.

Your obedient servant and brother,

DAN JONES.

Edinburgh, March 23, 1848.

Dear Brother Spencer,—I send you enclosed the minutes of our Conference, held last Sabbath, and I know it will rejoice your heart to see by them that the great work of God is still rolling on here. We have had some obstacles to surmount this quarter: we had one in the inclemency of the weather, the ice being so thick sometimes that we had hard work to get a hole broke large enough for baptism. Another obstacle is the petty tyrants who surround us, and who lord it over the poor, so much so, in some places, that whenever a man is baptised he is dismissed from his work, and, in the present state of trade, it is next to sentence of death by starvation. I sometimes feel as if I should like to let such reptiles know how much I loved them, and in the meantime I can at least pray for them (as old David did.) But notwithstanding these and other things, our increase this quarter has been 126, added by baptism; and in the last year, upwards of 400 have been added by baptism in this conference.

Union and love are the general characteristics of the Saints in this conference, with an anxious desire to gather with the people of God, and I expect a goodly number will go in the fall. In these things I feel to rejoice, and although I have an anxious desire to gather with the Saints, yet when I behold the nations doomed to sword and famine, blood and fire, it makes me pause and say to him, whoever he is that God hath set over me, not my will but Thine be done.

I remain your brother,

WILLIAM GIBSON.

P.S.—My love to Sister Spencer, and accept the same yourself. Sister Gibson joins me in this, and in praying for the best blessings of heaven to rest on your head, and on all that are dear to you, either here or in the land of Zion.

W. & J. G.

Painton, Fellingham, March 31, 1848.

My dear President,—The work here still continues to roll; over 80 baptised since I came down into these parts, which is six weeks. The harvest truly is great but the labourers are but few; I pray that the Lord of the harvest would send forth labourers into his vineyard, for I long to see the wheat gathered. I am called on every hand, and, wherever I go, it is hard work to get away. I have got one young man at Holbeck-bank, which will be useful; he was intended for the Methodist pulpit, and the day he was to ascend the pulpit I ordained him to preach the gospel. His uncle has given him notice to leave his house, and likewise his employment, and if he has to leave, I intend to take him with me and break him in. The religious people are rejoicing here and helping on the work, for the people are no longer to be kept in darkness, they will hear for themselves; they have been priest-ridden long enough. Troubles are coming—banks are failing. One bank in Grantham has broken, and it has caught every one that had money almost in this neighbourhood; while the priests of Baal are crying out “Peace, and safety,” the judgments are overtaking the world as a thief in the night; the gospel is doing its work as it goes along, condemning or justifying; all men shall know the Lord from the least to the greatest, but some to their condemnation and some to justification of life, those who do not receive it are tormented; it begins to gnaw them as a worm that never dies: their torment

has begun. Oh! that the Saints may be wise, that we may be counted worthy of a deliverance. A great deal depends on us; then let us be united, and pray, as our Lord taught his disciples, Thy kingdom come, and Thy will be done on earth as it is done in heaven; and this will shake old Babylon, and she must give way for the kingdom, and the greatness of the kingdom must be given to the Saints of the Most High God for an everlasting possession; the meek shall inherit the earth, and dwell thereon for ever, that is the Saints' heaven. For the scripture, foreseeing God would justify the heathen through faith, preached first the gospel unto Abraham, that we through the gospel become heirs with Abraham of the same promises. Oh! that men would be wise, and look, and see what they are rejecting, in their salvation; it is time we are delivered, for the world knows us not, because it knew Him not, and they will not know it until they will be calling for the rocks and the hills to cover them, and to hide them from the presence of God and of the Lamb. And it has already commenced, for I may say they wish they had never heard it, for it condemns them. My prayer is that God, my Heavenly Father, may bless you and your companion, and all that pertains to you, and remain your brother in the bond of peace,

W. E. MITCHELL.

Norwich, April 3rd, 1848.

Dear Brother Spencer,—I once more write a few lines to let you know in a small measure how we are getting on in this part of the Lord's vineyard. We baptized six last week, eleven the week before, and I think about sixteen in the three weeks before that; so you see, dear brother, notwithstanding the calumny and reproach that is heaped upon us, the Lord is blessing our feeble efforts. Our meetings are very much crowded, and we are very much crippled for want of room, as our room is small, and we cannot get another sufficiently large; but the Lord seems to be opening a way even in this respect, for I met with a gentleman farmer, about two miles in the country, who happened to have some money he wanted to make use of, by way of building. I solicited him to erect us a place of worship, and we would hire it, and pay him interest for his money. He listened to my advice, and I believe, the voice of the spirit, and purchased a piece of land in a good part of the city, and on last Friday I had the pleasure of laying the first stone for a chapel. There is every prospect of a great work in this region. I think I sent you word that Brother Lickerish had taken a room in Winandon, and I am happy to say that the work is going on well in that town. Six Baptized there. Brother Richard Smith is labouring very zealously in the country villages, and has commenced baptizing them; and truly the harvest is great and the labourers are few,—the Lord blesses us very much, especially in the gift of healing. There is a great spirit of slander in the town, but none come to interrupt us in our meetings. So this, dear brother, is a brief hint of the way we are getting on in this place; and may heaven's blessing attend you and yours, is the prayer of your brother and fellow-labourer in the gospel covenant.

THOS. SMITH.

Bradford, April 5, 1848.

Dear Brother Spencer,—I write to you at this time because I have been counselled by Brother Miller to go out in the ministry; and, according to his counsel, I offered my services to the conference when you were there, to go out in a fortnight; accordingly, as I said, I gave up my work last Saturday, with a determination to labour this summer for the Lord. But when Brother Marsden came to inquire into things, he, instead of sending me out, said he would have to call some in. As this is the case I feel much disappointed. Brother Marsden counselled me to try to get my work back again, or write to you to see if you could find me some labour. As my whole heart and mind is engaged in the work, I have a desire to promote the cause of God, and had rather labour in the kingdom of God. I am at your service, if you deem it wise to send me to assist in any conference, or where the spirit may deem it wise to say go, I go.

I remain your obedient servant,

THOMAS CHILDS.

P.S.—I desire to hear from you soon, if you please, as I have no work.

Dear Brother Spencer,—The above, which has reference to Brother Child's case, is quite correct. Instead of finding two travelling elders, besides Brother Miller, I have learned that there are ten or more who are depending on the Conference for their support. I will write you soon and report particulars.

Yours, &c.

JAMES MARSDEN.

REPLY BY ORSON SPENCER.

Liverpool, April 5, 1848.

Dear Brother Childs,—I hasten to answer your letter that has just come to hand. Whatever changes are made in the previous arrangements of Brother Charles Miller, should be wisely made with reference to all existing circumstances. I presume that Brother Miller laid out a large field of labour for many labourers, on the basis of strong and liberal faith on his own part, and on the part of the Elders that should go out to preach in the Conference. The Elders that go out should aim to make their living not so much out of the Saints as out of those whom they convert, and to whom they preach the gospel. Those Elders who have not got faith to live of the gospel, or to sustain themselves measurably wherever they go and roll on the work, would not be much profited if they had stipulated salaries to any amount. There are scores of elders that apply to me to be sent out to preach, and there are multitudes ready to perish for lack of preaching, but they will not pay a man for salvation until they have heard him, and fallen in love with his preaching. There is the rub; he must have faith to go out without purse or scrip, and all will be well. But if he cannot go and preach till a Church or Conference is able to sustain him, wherein is he better than a hireling, in this particular? It is *only* the men of strong faith that can be of much use in these times of want, fear, and distress. The elders that have not faith, are too much like the man that hid his talent in a napkin, for fear of losing it. The earth is the Lord's, and he will sustain such as he calls into the vineyard. No presiding elder, we presume, will be led by the spirit to set men to preaching, solely because they have no other employment! The Holy Ghost selects men that are full of faith and the love of souls. Even Paul had to work with his own hands during his ministry. And *work* need not always be relinquished for faith, unless you have a *living* secured from the "Bishop."

Yours respectfully,

ORSON SPENCER.

TO JOHN WOOD, LUGWARDINE, HEREFORDSHIRE.

Pueblo De Los Angeles, Upper California, July 16, 1847.

Dear Father and Mother,—With pleasure I take up my pen to write to you, hoping it may find you all in the enjoyment of good health, as such I am in at present. It is nearly five years since I left England. I wrote one letter to you, but received no answer to it. The reason why you have neglected me, I know not; you may be assured that, although we are some thousands of miles apart, I have not forgotten my parents who gave me birth, nor ever shall.

No doubt you are anxious to know where I am, and what I am doing. In the first place I would say, I am now in the town of Angeles, Upper California, about 25 miles from the shores of the great Pacific Sea. You may ask, What brings you there? The answer is, our Church was settled in Nauvoo, and the mobocrats were continually rising in opposition to us; burning our houses, destroying our grain, and committing other acts disgraceful to civilisation, so the whole body concluded to leave, and go to some place remote from these men, where they could worship God according to the dictates of their own consciences. With this view we left, and were journeying with our teams, when the United States government sent an invitation for so many men to enlist in the service for one year, to march against the Spaniards in New Mexico. Accordingly 500 men enlisted, and left their families to be taken care of by the church. This was on the 16th July, 1846; so now we have served our time, got our discharge, and had but very little fighting to do. First we marched to Santa Fe, the capital of New Mexico. Passing several small towns, from thence we marched to Sonora, to the town of Tosone; we left there for Sandiego, a seaport town on the coast of California; from there we marched to San Luis Roy, where we stayed about two months, when we left and came to Pueblo De Los Angeles, the capital of Upper California, where I am now; we were among the Spaniards nearly eight months. I expect to leave this place in a few days, for the purpose of going to meet the church, they will settle about 500 miles from here, near the Great Salt Lake.

I have travelled over a great desert of country. I have crossed the continent of America, from the shores of the Atlantic to the shores of the Pacific; yet my mind is not changed at all, as it regards the religion I profess to believe. I know that it is true, and that all men will know so, sooner or later, either to their salvation or to their destruction. Various have been the changes that has taken place since I left England, and all plainly indicate the fact, that the great day of the Lord is nigh. It behoves you, then, to prepare for these things, for I know and do testify that all men must repent and obey the

gospel, that is now being preached to the nations of the earth, or else they will be lost. You may think I am bold, and have not considered it in its true light; but I would say I am no more bold than it is true, therefore let no man persuade you. Act according to your own will and obey the gospel of Jesus Christ, and then I will be glad, and will fetch you to this country, where you can be your own farmers, eat your own bread and meat, and enough of it. I am as contented as ever I was; I think no more of travelling a hundred miles than I used to twenty. When I leave this place, I shall take with me three or four horses, as horses are very cheap here, and cattle, you may see 5000 in a herd; these are very cheap also. A man can get a good ox for one dollar and a half, which is about six shillings in English money. Good horses are from four to five dollars each; mares about one and a half dollar each. The country abounds with produce of all kinds, such as wheat, beans, corn, potatoes, and, in fact, everything that can grow in any other climate. A person can stand on the hills, and look down in the vallies, and see vineyards loaded down with grapes. Pear trees, apple trees, cocoa-nut trees, apricot trees, plumb trees, and all loaded with fruit beautiful to look upon. For want of paper I say no more on this subject. I wish you to write, and send me word what changes have taken place since I left; and as I hope to be with the Church, you send by some of the emigrating Saints, I remain your affectionate son,

WILLIAM WOOD.

THE NIGHT SIDE OF NATURE

(From Chambers' Edinburgh Journal.)

One curious circumstance in many such narratives, is the irrelativeness of many of them to a useful or dignified object. 'Some few years ago, a Mrs. H——, residing in Limerick, had a servant whom she much esteemed, called Nelly Hanlon. Nelly was a very steady person, who seldom asked for a holiday, and consequently Mrs. H—— was the less disposed to refuse her when she requested a day's leave of absence, for the purpose of attending a fair that was to take place a few miles off. The petition was therefore favourably heard; but when Mr. H—— came home, and was informed of Nelly's proposed excursion, he said she could not be spared, as he had invited some people to dinner for that day, and he had nobody he could trust with the keys of the cellar except Nelly; adding, that it was not likely his business would allow him to get home time enough to bring up the wine himself.

'Unwilling, however, after giving her consent, to disappoint the girl, Mrs. H—— said that she would herself undertake the cellar department on the day in question; so, when the wished-for morning arrived, Nelly departed in great spirits, having faithfully promised to return that night, if possible, or, at the latest, the following morning.

'The day passed as usual, and nothing was thought about Nelly till the time arrived for fetching up the wine, when Mrs. H—— proceeded to the cellar stairs with the key, followed by a servant carrying a bottle-basket. She had, however, scarcely begun to descend, when she uttered a loud scream, and dropped down in a state of insensibility. She was carried up stairs and laid upon the bed, whilst, to the amazement of the other servants, the girl who had accompanied her said that they had seen Nelly Hanlon, dripping with water, standing at the bottom of the stairs. Mr. H—— being sent for, on coming home at the moment, this story was repeated to him, whereupon he reproved the woman for her folly; and proper restoratives being applied, Mrs. H—— at length began to revive. As she opened her eyes, she heaved a deep sigh, saying, "Oh, Nelly Hanlon!" and as soon as she was sufficiently recovered to speak, she corroborated what the girl had said—she had seen Nelly at the foot of the cellar stairs, dripping as if she had just come out of the water. Mr. H—— used his utmost efforts to persuade his wife out of what he looked upon to be an illusion; but in vain. "Nelly," said he, "will come home by and by, and laugh at you;" whilst she, on the contrary, felt sure that Nelly was dead.

'The night came, and the morning came, but there was no Nelly. When two or three days had passed, inquiries were made; and it was ascertained that she had been seen at the fair, and had started to return home in the evening; but from that moment all traces of her were lost, till her body was ultimately found in the

river. How she came by her death was never known.' Here, it will be observed, there is an element of triviality. To appear at a cellar door seems below the dignity of a spiritual existence. Yet, it may be said, what is it inconsistent with, but only our sense of taste—that sense under which we select incidents for fiction? We are not necessarily to expect that there is any such law presiding over these phenomena. On the theory, moreover, of an earnest desire being concerned in the case, it was natural for Nelly, at the moment of danger or death, to think of the duty which she would have been performing if she had not that day left her home.

Nearly akin to wraiths are what the Germans call "döppel-gangers" (double-goers), or self-seers—that is, appearances of a second self, sometimes seen by the individual as if it were a reflection of his own person, and sometimes only by others either in his presence or at a distance. Catherine of Russia saw a figure of herself sitting on her throne, and ordered her guards to fire at it. Dr Kerner states the case of a Madame Dillenius, who was lying in bed when her sister saw her also walking about the room. No particular incident followed this event. 'Becker, professor of mathematics at Rostock, having fallen into an argument with some friends regarding a disputed point of theology, on going to his library to fetch a book which he wished to refer to, saw himself sitting at the table in the seat he usually occupied. He approached the figure, which appeared to be reading, and looking over its shoulder, he observed that the book open before it was a Bible, and that, with one of the fingers of the right hand, it pointed to the passage, "Make ready thy house, for thou must die." He returned to the company, and related what he had seen; and in spite of all their arguments to the contrary, remained fully persuaded that his death was at hand. He took leave of his friends, and expired on the following day at six o'clock in the evening.'

Of such anecdotes there is a large store. 'A Danish physician is said to have been frequently seen entering a patient's room, and on being spoken to, the figure would disappear with a sigh. This used to occur when he had made an appointment which he was prevented keeping, and was rendered uneasy by the failure. The hearing of it, however, occasioned him such an unpleasant sensation, that he requested his patients never to tell him when it happened.' In such cases, a strong wish of the persons seen to be at the spot at the moment, seems to have a great concern in the phenomenon; but there are many cases in which no such wish was felt. A Berlin professor, walking home one evening, saw a duplicate of himself passing in the same direction on the other side of the street. Arriving at home by a short cut, he saw it at the door. It rang; the maid opened; it entered; she handed it a candle; and as the professor stood in amazement on the other side of the street, he saw the light passing the windows, as it wound its way up to his own chamber. He then went in, and proceeded to his own room, where, as he was about to enter, the ceiling fell with a loud crash. Here the case seems like an intervention.

(To be concluded in our next.)

CHEESE FOR CANNON SHOT.—The greatest ammunition that we have heard of lately was used by the celebrated Commodore Coe, of the Monte Vidian navy, who, in an engagement with Admiral Brown, of the Buenos Ayrean service, fired every shot from his lockers. "What shall we do, sir?" asked his first lieutenant. "We've not a single shot aboard—round, grape, canister, and double-headed are all gone." "Powder gone, eh?" asked Coe. "No sir, got lots of that yet." "We had a darn'd hard cheese—a round Dutch one, for dessert at dinner to-day—do you remember it, said Coe. "I ought to—I broke the carving-knife in trying to cut it, sir." "Are there any more aboard?" "About two dozen. We took them from a droger." "Will they go into the eighteen-pounders?" "By thunder, commodore, but that's the idea: I'll try 'em!" cried the first lieutenant. And in a few minutes the fire of the old *Santa Maria* (Coe's ship), which had ceased entirely, was re-opened, and Admiral Brown found more shot flying over his head. Directly one of them struck his main-mast, and as it did so, shattered and flew in every direction. "What the devil is that which the enemy is firing?" asked Brown. But nobody could tell. Directly another came in through a port and killed two men who were near him, and then, striking the opposite bulwarks, burst into splinters. "By Jove, this is too much! This is some new-fangled paixhan or other. I don't like 'em at all," cried Brown; and then, as four or five more of them came slap through his sails, he gave the orders to fill away, and actually backed out of the fight, receiving a parting broadside of Dutch cheeses. This is an actual fact; our informant was the first lieutenant of Coe's ship.—*N. Y. Mirror*.